

Dedication

To the divine soul who took birth in modern India by the name of 'Pandit Shriram Sharma Acharya' & 'Mata Bhagwati Devi Sharma'. A man who brought the concept of 'Yug Nirmana' by Thought Revolution. Pujya Gurudev Pandit Shriram Sharma Acharya was a combination of Vyasa as publishers of Vedas, Vishwamitra who made gayatri available to the common man and Vasishta of our time who invested his 'tapobala' for the upliftment of humanity.

A small token of respect to Reverend Pujya Gurudev Pandit Shriram Sharma Acharya

Introduction

Upanishadas are the treasure of ancient Indian wisdom. The word 'Upanishada' is derived from sanskrit words 'Up' and 'Nishada' which means the knowledge which makes you closer to the divine Bramhan. Upanishads are called as the essence of Vedas, however after contemplating on these divine verses one can find a golden combination of Gyana, Bhakti and Karma Yoga in them.

Swami Vivekanand used to say that Upanishads are the powerhouse of divine energy. Many times he has even expressed his desire that the new generation of India must dive deep in the sea of Upanishads to find the the real pearls of knowledge. A knowledge which transcends the physical boundaries and liberates the soul.

Keeping this vision before me I collected these verses and translations of Vedic Scholars from

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I feel great pleasure and satisfaction by being an instrument of presenting these wisdom pearls of Ancient India to the present and future India.

Acknowledgement

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various sources mainly

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<http://sanskritdocuments.org>

<http://www.swargarohan.org>

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Author's note

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- Rishi Aachaya

Eknath Easwaran Translation of Major Verses

॥ कठोपनिषत् ॥

ॐ

॥ अथ कठोपनिषद् ॥

ॐ सह नावतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

English Translation

Om, May we all be protected

May we all be nourished

May we work together with great energy

May our intellect be sharpened (may our study be
effective)

Let there be no Animosity amongst us

Om, peace (in me), peace (in nature), peace (in divine
forces)

ॐ शान्तिः शान्तिः शान्तिः ॥

Part I

Canto I

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

English Translation

1. Once, long ago, Vajasravasa gave away his possessions to gain religious merit.

तँ ह कुमारँ सन्तं दक्षिणासु
नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥ २ ॥

English Translation

2. He had a son named Nachiketa who, though only a boy, was full of faith in the scriptures. Nachiketa thought when the offerings were made:

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

English Translation

3. "What merit can one obtain by giving away cows that are too old to give milk?"

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तँ होवाच मृत्यवे त्वा ददामीति ॥ ४॥

English Translation

4. To help his father understand this, Nachiketa said: "To whom will you offer me?" He asked this again and again. "To death I give you!" said his father in anger.

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ ५॥

English Translation

5. The son thought: "I go, the first of many who will die, in the midst of many who are dying, on a mission to Yama, king of death.

अनुपश्य यथा पूर्वं प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६॥

English Translation

6. See how it was with those who came before, How it will
be with those who are living. Like corn mortals ripen and
fall; like corn They come up again."

Nachiketa went to Yama's abode, but the king of death
was not there. He waited three days. When Yama
returned, he heard a voice say:

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैताँ शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

English Translation

7. "When a spiritual guest enters the house,
Like a bright flame, he must be received well,

आशाप्रतीक्षे संगतँ सूनृतां
चेष्टापूर्ते पुत्रपशूँश्च सर्वान् ।
एतद्वृङ्क्ते पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

English Translation

8. With water to wash his feet. Far from wise
Are those who are not hospitable

To such a guest. They will lose all their hopes,
The religious merit they have acquired,
Their sons and their cattle."

तिस्रो रात्रीर्यदवात्सीर्गृहे मे-
ऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

English Translation

YAMA

9. O spiritual guest, I grant you three boons
To atone for the three inhospitable nights
You have spent in my abode.
Ask for three boons, one for each night.

शान्तसंकल्पः सुमना यथा स्याद्
वीतमन्युर्गौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

English Translation

NACHIKETA

10. O king of death, as the first of these boons
Grant that my father's anger be appeased,
So he may recognize me when I return
And receive me with love.

यथा पुरस्ताद् भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युः
त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ॥ ११ ॥

English Translation

YAMA

11. I grant that your father, The son of Uddalaka and
Aruna,
Will love you as in the past. When he sees you
Released from the jaws of death, he will sleep
Again with a mind at peace.

स्वर्गे लोके न भयं किञ्चनास्ति
न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

English Translation

NACHIKETA

12. There is no fear at all in heaven; for you
Are not there, neither old age nor death.
Passing beyond hunger and thirst and pain,
All rejoice in the kingdom of heaven.

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि त्वं श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

English Translation

13. You know the fire sacrifice that leads to heaven,
O king of death. I have full faith
In you and ask for instruction. Let this
Be your second boon to me.

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

English Translation

YAMA

14. Yes, I do know, Nachiketa, and shall
Teach you the fire sacrifice that leads
To heaven and sustains the world, that knowledge
Concealed in the heart. Now listen.

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तं
अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५॥

English Translation

THE NARRATOR

15. Then the king of death taught Nachiketa how to
perform the fire sacrifice, how to erect the altar for
worshipping the fire from which the universe evolves.
When the boy repeated his instruction, the dread king of
death was well pleased and said:

YAMA

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।

तवैव नाम्ना भविताऽयमग्निः
सृङ्कां चेमामनेकरूपां गृहाण ॥ १६ ॥

English Translation

16. Let me give you a special boon: this sacrifice
Shall be called by your name, Nachiketa.
Accept from me this many-hued chain too.

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं
त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा
निचाय्येमाँ शान्तिमत्यन्तमेति ॥ १७ ॥

English Translation

17. Those who have thrice performed this sacrifice
Realized their unity with father, mother,
And teacher, and discharged the three duties
Of studying the scriptures, ritual worship
And giving alms to those in need, rise above
Birth and death. Knowing the god of fire
Born of Brahman, they attain perfect peace.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा
य एवं विद्वाँश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

English Translation

18. Those who carry out this triple duty
Conscious of its full meaning will shake off
The dread noose of death and transcend sorrow
To enjoy the world of heaven.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो
यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः
तृतीयं वरं नचिकेतो वृणीष्व ॥ १९ ॥

English Translation

19. Thus have I granted you the second boon,
Nachiketa, the secret of the fire
That leads to heaven. It will have your name.
Ask now, Nachiketa, for the third boon.

येयं प्रेते विचिकित्सा मनुष्ये-
स्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

English Translation

NACHIKETA

20. When a person dies, there arises this doubt:
"He still exists," say some; "he does not,"
Say others. I want you to teach me the truth.
This is my third boon.

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

English Translation

YAMA

21. This doubt haunted even the gods of old;

For the secret of death is hard to know.
Nachiketa, ask for some other boon
And release me from my promise.

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

English Translation

NACHIKETA

22. This doubt haunted even the gods of old;
For it is hard to know, O Death, as you say.
I can have no greater teacher than you,
And there is no boon equal to this.

शतायुषः पुत्रपौत्रान्वृणीष्व
बहून्पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

English Translation

YAMA

23. Ask for sons and grandsons who will live
A hundred years. Ask for herds of cattle,
Elephants and horses, gold and vast land,
And ask to live as long as you desire.

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ २४ ॥

English Translation

24. Or, if you can think of anything more
Desirable, ask for that, with wealth and
Long life as well. Nachiketa, be the ruler
Of a great kingdom, and I will give you
The utmost capacity to enjoy

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान् कामाँश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या
न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं माऽनुप्राक्षीः ॥ २५ ॥

English Translation

25. The pleasures of life. Ask for beautiful
Women of loveliness rarely seen on earth,
Riding in chariots, skilled in music,
To attend on you. But Nachiketa,
Don't ask me about the secret of death.

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

English Translation

NACHIKETA

26. These pleasures last but until tomorrow,
And they wear out the vital powers of life.
How fleeting is all life on earth! Therefore
Keep your horses and chariots, dancing

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

English Translation

27. And music, for yourself. Never can mortals
Be made happy by wealth. How can we be
Desirous of wealth when we see your face
And know we cannot live while you are here?
This is the boon I choose and ask you for.

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदान्
अतिदीर्घे जीविते को रमेत ॥ २८ ॥

English Translation

28. Having approached an immortal like you,
How can I, subject to old age and death,
Ever try to rejoice in a long life
For the sake of the senses' fleeting pleasures?

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

English Translation

29. Dispel this doubt of mine, O king of death:
Does a person live after death or does he not?
Nachiketa asks for no other boon
Than the secret of this great mystery.

॥ इति काठकोपनिषदि प्रथमाध्याये प्रथमा वल्ली ॥

Part I

Canto II

Having tested young Nachiketa and found him fit to
receive spiritual instruction, Yama, king of death, said:

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थे पुरुषं सिनीतः ।

तयोः श्रेय आददानस्य साधु
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

English Translation

YAMA

1. The joy of the Atman ever abides,
But not what seems pleasant to the senses.
Both these, differing in their purpose, prompt
Man to action. All is well for those who choose
The joy of the Atman, but they miss
The goal of life who prefer the pleasant.

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

English Translation

2. Perennial joy or passing pleasure?
This is the choice one is to make always.
The wise recognize these two, but not
The ignorant. The first welcome what leads
To abiding joy, though painful at the time.

The latter run, goaded by their senses,
After what seems immediate pleasure.

स त्वं प्रियान्प्रियरूपांश्च कामान्
अभिध्यायन्नचिकेतोऽत्यसाक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

English Translation

3. Well have you renounced these passing pleasures
So dear to the senses, Nachiketa,
And turned your back on the way of the world
Which makes mankind forget the goal of life.

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

English Translation

4. Far apart are wisdom and ignorance.
The first leads one to Self-realization;
The second makes one more and more
Estranged from his real Self. I regard you,

Nachiketa, worthy of instruction,
For passing pleasures tempt you not at all.

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५॥

English Translation

5. Ignorant of their ignorance, yet wise
In their own esteem, these deluded men
Proud of their vain learning go round and round

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥ ६॥

English Translation

6. Like the blind led by the blind. Far beyond
Their eyes, hypnotized by the world of sense,
Opens the way to immortality.

"I am my body; when my body dies,
I die." Living in this superstition
They fall life after life under my sway.

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

English Translation

7. It is but few who hear about the Self.
Fewer still dedicate their lives to its
Realization. Wonderful is the one
Who speaks about the Self; rare are they
Who make it the supreme goal of their lives.
Blessed are they who, through an illumined
Teacher, attain to Self-realization.

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्तं गतिरत्र नास्ति
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

English Translation

8. The truth of the Self cannot come through one
Who has not realized that he is the Self.
The intellect cannot reveal the Self
Beyond its duality of subject
And object. They who see themselves in all
And all in them help others through spiritual
Osmosis to realize the Self themselves.

नैषा तर्केण मतिरापनेया
प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि
त्वादङ्गो भूयान्नचिकेतः प्रष्टा ॥ ९॥

English Translation

9. This awakening you have known comes not
Through logic and scholarship, but from
Close association with a realized teacher.
Wise are you, Nachiketa, because you seek
The Self eternal. May we have more
Seekers like you!

जानाम्यहं शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निः
अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

English Translation

NACHIKETA

10. I know that earthly treasures are transient
And never can I reach the eternal through them.
Hence have I renounced all my desires for earthly
treasures
To win the eternal through your instruction.

कामस्याप्तिं जगतः प्रतिष्ठां
क्रतोरानन्त्यमभयस्य पारम् ।
स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा
धृत्या धीरो नचिकेतोऽत्यसाक्षीः ॥ ११ ॥

English Translation

YAMA

I spread before your eyes, Nachiketa,
The fulfillment of all worldly desires:

Power to dominate the earth, delights
Celestial gained through religious rites,
Miraculous powers beyond time and space.
These with will and wisdom have you renounced.

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

English Translation

12. The wise, realizing through meditation
The timeless Self, beyond all perception,
Hidden in the cave of the heart,
Leave pain and pleasure far behind.

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः
प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा
विवृत्तं सद्म नचिकेतसं मन्ये ॥ १३ ॥

English Translation

13. Those who know they are neither body nor mind
But the immemorial Self, the divine
Principle of existence, find the source
Of all joy and live in joy abiding.
I see the gates of joy are opening
For you, Nachiketa.

अन्यत्र धर्मादन्यत्राधर्मा-
दन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च
यत्तत्पश्यसि तद्वद ॥ १४॥

English Translation

NACHIKETA

14. Teach me of That you see as beyond right
And wrong, cause and effect, past and future.

सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५॥

English Translation

YAMA

15. I will give you the Word all the scriptures
Glorify, all spiritual disciplines
Express, to attain which aspirants lead
A life of sense-restraint and self-naughting.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

English Translation

16. It is O M. This symbol of the Godhead
Is the highest. Realizing it one finds
Complete fulfillment of all one's longings.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

English Translation

17. It is of the greatest support to all seekers.
Those in whose hearts O M reverberates

Unceasingly are indeed blessed
And deeply loved as one who is the Self.

न जायते म्रियते वा विपश्चिन्
नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ १८ ॥

English Translation

18. The all-knowing Self was never born,
Nor will it die. Beyond cause and effect,
This Self is eternal and immutable.
When the body dies, the Self does not die.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

English Translation

19. If the slayer believes that he can slay
Or the slain believes that he can be slain,
Neither knows the truth. The eternal Self
Slays not, nor is ever slain.

अणोरणीयान्महतो महीया-

नात्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

English Translation

20. Hidden in the heart of every creature
Exists the Self, subtler than the subtlest,
Greater than the greatest. They go beyond
Sorrow who extinguish their self-will
And behold the glory of the Self
Through the grace of the Lord of Love.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

English Translation

21. Though one sits in meditation in a
Particular place, the Self within
Can exercise his influence far away.
Though still, he moves everything everywhere.

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

English Translation

22. When the wise realize the Self
Formless in the midst of forms, changeless
In the midst of change, omnipresent
And supreme, they go beyond sorrow.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः
तस्यैष आत्मा विवृणुते तन् ऽ स्वाम् ॥ २३ ॥

English Translation

23. The Self cannot be known through study
Of the scriptures, nor through the intellect,
Nor through hearing learned discourses.
The Self can be attained only by those
Whom the Self chooses. Verily unto them
Does the Self reveal himself.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैवमाप्नुयात् ॥ २४ ॥

English Translation

24. The Self cannot be known by anyone
Who desists not from unrighteous ways,
Controls not his senses, stills not his mind,
And practices not meditation.

यस्य ब्रह्म च क्षेत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

English Translation

25. None else can know the omnipresent Self,
Whose glory sweeps away the rituals
Of the priest and the prowess of the warrior
And puts death itself to death.

इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Part I
Canto III

ऋतं पिबन्तौ सुकृतस्य लोके
गुहां प्रविष्टौ परमे परार्धे ।

छायातपो ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

English Translation

1. In the secret cave of the heart, two are seated
By life's fountain. The separate ego
Drinks of the sweet and bitter stuff,
Liking the sweet, disliking the bitter,
While the supreme Self drinks sweet and bitter
Neither liking this nor disliking that.
The ego gropes in darkness, while the Self
Lives in light. So declare the illumined sages
And the householders who worship
The sacred fire in the name of the Lord.

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेत्तु शकेमहि ॥ २ ॥

English Translation

2. May we light the fire of Nachiketa
That burns out the ego and enables us
To pass from fearful fragmentation
To fearless fullness in the changeless whole.

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

English Translation

3. Know the Self as lord of the chariot,
The body as the chariot itself,
The discriminating intellect as charioteer,
And the mind as reins.

इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

English Translation

4. The senses, say the wise, are the horses;
Selfish desires are the roads they travel.
When the Self is confused with the body,
Mind, and senses, they point out, he seems
To enjoy pleasure and suffer sorrow.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

English Translation

5. When one lacks discrimination
And his mind is undisciplined, the senses
Run hither and thither like wild horses.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

English Translation

6. But they obey the rein like trained horses
When one has discrimination and has made
The mind one-pointed.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

English Translation

Those who lack
Discrimination, with little control
Over their thoughts and far from pure,
Reach not the pure state of immortality

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

English Translation

8. But wander from death to death; but those
Who have discrimination, with a still mind
And a pure heart, reach journey's end,
Never again to fall into the jaws of death.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

English Translation

9. With a discriminating intellect
As charioteer and a trained mind as reins,
They attain the supreme goal of life
To be united with the Lord of Love.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

English Translation

10. The senses derive from objects of sense-perception,
Sense objects from mind, mind from intellect.
And intellect from ego;

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

English Translation

11. Ego from undifferentiated consciousness,
And consciousness from Brahman.
Brahman is the first cause and last refuge.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

English Translation

12. Brahman, the hidden Self in everyone
Does not shine forth. He is revealed only
To those who keep their mind one-pointed
On the Lord of Love and thus develop
A superconscious manner of knowing.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

English Translation

13. Meditation enables them to go
Deeper and deeper into consciousness,
From the world of words to the world of thoughts,
Then beyond thoughts to wisdom in the Self.

उत्तिष्ठत जाग्रत
प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्क्ववयो वदन्ति ॥ १४ ॥

English Translation

14. Get up! Wake up! Seek the guidance of an
Illumined teacher and realize the Self.
Sharp like a razor's edge, the sages say,
Is the path, difficult to traverse.

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचार्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

English Translation

15. The supreme Self is beyond name and form,
Beyond the senses, inexhaustible,
Without beginning, without end, beyond
Time, space, and causality, eternal,
Immutable. Those who realize the Self
Are forever free from the jaws of death.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

English Translation

16. The wise, who gain experiential knowledge
Of this timeless tale of Nachiketa,
Narrated by Death, attain the glory
Of living in spiritual awareness.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।

प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥ १७ ॥

English Translation

Those who, full of devotion, recite this
Supreme mystery at a spiritual
Gathering, are fit for eternal life.
They are indeed fit for eternal life.

इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥

Part II Canto I

पराञ्चि खानि व्यतृणत् स्वयम्भू-
स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

English Translation

1. The self-existent Lord pierced the senses
To turn outward. Thus we look to the world

Outside and see not the Self within us.
A sage withdrew his senses from the world
Of change and, seeking immortality,
Looked within and beheld the deathless Self.

पराचः कामाननुयन्ति बाला-
स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

English Translation

2. The immature run after sense pleasures
And fall into the widespread net of death.
But the wise, knowing the Self as deathless,
Seek not the changeless in the world of change.

येन रूपं रसं गन्धं शब्दान् स्पर्शाश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

English Translation

3. That through which one enjoys form, taste, smell,
sound,

Touch, and sexual union is the Self.
Can there be anything not known to That
Who is the One in all? Know One, know all.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

English Translation

4. That through which one enjoys the waking
And sleeping states is the Self. To know That
As consciousness is to go beyond sorrow.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

English Translation

5. Those who know the Self as enjoyer
Of the honey from the flowers of the senses,
Ever present within, ruler of time,
Go beyond fear. For this Self is supreme!

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्यपश्यत । एतद्वै तत् ॥ ६ ॥

English Translation

6. The god of creation, Brahma,
Born of the Godhead through meditation
Before the waters of life were created,
Who stands in the heart of every creature,
Is the Self indeed. For this Self is supreme!

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्यजायत । एतद्वै तत् ॥ ७ ॥

English Translation

7. The goddess of energy, Aditi,
Born of the Godhead through vitality,
Mother of all the cosmic forces
Who stands in the heart of every creature,
Is the Self indeed. For this Self is supreme!

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥

English Translation

8. The god of fire, Agni, hidden between
Two firesticks like a child well protected
In the mother's womb, whom we adore
Every day in meditation,
Is the Self indeed. For this Self is supreme!

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९॥

English Translation

9. That which is the source of the sun
And of every power in the cosmos, beyond which
There is neither going nor coming,
Is the Self indeed. For this Self is supreme!

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १०॥

English Translation

What is here is also there; what is there,

Also here. Who sees multiplicity
But not the one indivisible Self
Must wander on and on from death to death.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

English Translation

11. Only the one-pointed mind attains
This state of unity. There is no one
But the Self. Who sees multiplicity
But not the one indivisible Self
Must wander on and on from death to death.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

12. That thumb-sized being enshrined in the heart,
Ruler of time, past and future,
To see whom is to go beyond all fear,
Is the Self indeed. For this Self is supreme!

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

English Translation

13. That thumb-sized being, a flame without smoke,
Ruler of time, past and future,
The same on this day as on tomorrow,
Is the Self indeed. For this Self is supreme!

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

English Translation

14. As the rain on a mountain peak runs off
The slopes on all sides, so those who see
Only the seeming multiplicity of life
Run after things on every side.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

English Translation

15. As pure water poured into pure water
Becomes the very same, so does the Self
Of the illumined man or woman, Nachiketa,
Verily become one with the Godhead.

इति काठकोपनिषदि द्वितीयाध्याये प्रथमा वल्ली ॥

Part II
Canto II

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

English Translation

1. There is a city with eleven gates
Of which the ruler is the unborn Self,
Whose light forever shines. They go beyond
Sorrow who meditate on the Self
And are freed from the cycle of birth and death.
For this Self is supreme!

हँसः शुचिषद्वसुरान्तरिक्षसद्-
होता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसद्वतसद्व्योमसद्
अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

English Translation

2. The Self is the sun shining in the sky,
The wind blowing in space; he is the fire
At the altar and in the home the guest;
He dwells in human beings, in gods, in truth,
And in the vast firmament; he is the fish
Born in water, the plant growing in the earth,
The river flowing down from the mountain.
For this Self is supreme!

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

English Translation

3. The adorable one who is seated
In the heart rules the breath of life.
Unto him all the senses pay their homage.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

English Translation

4. When the dweller in the body breaks out

In freedom from the bonds of flesh, what remains?
For this Self is supreme!

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५॥

English Translation

5. We live not by the breath that flows in
And flows out, but by him who causes the breath
To flow in and flow out.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६॥

English Translation

6. Now, O Nachiketa, I will tell you
Of this unseen, eternal Brahman, and

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७॥

English Translation

7. What befalls the Self after death. Of those

Unaware of the Self, some are born as
Embodied creatures while others remain
In a lower stage of evolution,
As determined by their own need for growth.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

English Translation

8. That which is awake even in our sleep,
Giving form in dreams to the objects of
Sense craving, that indeed is pure light,
Brahman the immortal, who contains all
The cosmos, and beyond whom none can go.
For this Self is supreme!

अग्निर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

English Translation

9. As the same fire assumes different shapes

When it consumes objects differing in shape,
So does the one Self take the shape
Of every creature in whom he is present.

वायुर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

English Translation

10. As the same air assumes different shapes
When it enters objects differing in shape,
So does the one Self take the shape
Of every creature in whom he is present.

सूर्यो यथा सर्वलोकस्य चक्षुः
न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

English Translation

11. As the sun, who is the eye of the world,

Cannot be tainted by the defects in our eyes
Or by the objects it looks on,
So the one Self, dwelling in all, cannot
Be tainted by the evils of the world.
For this Self transcends all!

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः
तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

English Translation

12. The ruler supreme, inner Self of all,
Multiplies his oneness into many.
Eternal joy is theirs who see the Self
In their own hearts. To none else does it come!

नित्योऽनित्यानां चेतनश्चेतनानाम्
एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः
तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

English Translation

13. Changeless amidst the things that pass away,
Pure consciousness in all who are conscious,
The One answers the prayers of many.
Eternal peace is theirs who see the Self
In their own hearts. To none else does it come!

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

English Translation

NACHIKETA

14. How can I know that blissful Self, supreme,
Inexpressible, realized by the wise?
Is he the light, or does he reflect light?

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

English Translation

YAMA

15. There shines not the sun, neither moon nor star
Nor flash of lightning, nor fire lit on earth.
The Self is the light reflected by all.
He shining, everything shines after him.

इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Part II

Canto III

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

English Translation

1. The Tree of Eternity has its roots above
And its branches on earth below.
Its pure root is Brahman the immortal
From whom all the worlds draw their life, and whom

None can transcend. For this Self is supreme!

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २॥

English Translation

2. The cosmos comes forth from Brahman and moves
In him. With his power it reverberates
Like thunder crashing in the sky. Those who realize him
Pass beyond the sway of death.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३॥

English Translation

3. In fear of him fire burns, in fear of him
The sun shines, the clouds rain, and the winds blow.
In fear of him death stalks about to kill.

इह चेदशकद्बोद्धुं प्राक्षरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४॥

English Translation

4. If one fails to realize Brahman in this life
Before the physical sheath is shed,
He must again put on a body
In the world of embodied creatures.

यथाऽऽदर्शं तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।
यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके
छायातपयोरिव ब्रह्मलोके ॥ ५॥

English Translation

5. Brahman can be seen, as in a mirror
In a pure heart; in the world of the ancestors
As in a dream; in the gandharva world
As the reflections in trembling waters;
And clear as light in the realm of Brahma.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६॥

English Translation

6. Knowing the senses to be separate
From the Self, and the sense experience

To be fleeting, the wise grieve no more.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७॥

English Translation

7. Above the senses is the mind,
Above the mind is the intellect,
Above that is the ego, and above the ego
Is the unmanifested Cause.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८॥

English Translation

8. And beyond is Brahman, omnipresent,
Attributeless. Realizing him one is released
From the cycle of birth and death.

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिकल्पितो
य एतद्विदुरमृतास्ते भवन्ति ॥ ९॥

English Translation

9. He is formless, and can never be seen
With these two eyes. But he reveals himself
In the heart made pure through meditation
And sense-restraint. Realizing him one is released
From the cycle of birth and death.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

English Translation

10. When the five senses are stilled, when the mind
Is stilled, when the intellect is stilled,
That is called the highest state by the wise.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

English Translation

11. They say yoga is this complete stillness
In which one enters the unitive state,
Never to become separate again.

If one is not established in this state,
The sense of unity will come and go.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

English Translation

12. The unitive state cannot be attained
Through words or thoughts or through the eye.
How can it be attained except through one
Who is established in this state himself?

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

English Translation

13. There are two selves, the separate ego
And the indivisible Atman. When
One rises above I and me and mine,
The Atman is revealed as one's real Self.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

English Translation

14. When all desires that surge in the heart
Are renounced, the mortal becomes immortal.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५ ॥

English Translation

15. When all the knots that strangle the heart
Are loosened, the mortal becomes immortal.
This sums up the teaching of the scriptures.

शतं चैका च हृदयस्य नाड्य-
स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्गन्या उत्क्रमणे भवन्ति ॥ १६ ॥

English Translation

16. From the heart there radiate a hundred
And one vital tracks. One of them rises
To the crown of the head. This way leads
To immortality, the others to death.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

English Translation

17. The Lord of Love, not larger than the thumb,
Is ever enshrined in the hearts of all.
Draw him clear out of the physical sheath
As one draws the stalk from the munja grass.
Know thyself to be pure and immortal!
Know thyself to be pure and immortal!

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-
रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

English Translation

THE NARRATOR

Nachiketa learned from the king of death

The whole discipline of meditation.
Freeing himself from all separateness,
He won immortality in Brahman
So blessed is everyone who knows the Self!

इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

ॐ सह नावतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

English Translation

Om, May we all be protected
May we all be nourished
May we work together with great energy
May our intellect be sharpened (may our study be
effective)
Let there be no Animosity amongst us
Om, peace (in me), peace (in nature), peace (in divine
forces)

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ तत् सत् ॥